



Hope to see you soon.  
Love, Israel

**INSIDE...**

TORAH... DRAMA... MUSIC... SPORTS...  
NITZI... SHITLI... ILANOT.. ALUFIM  
MACHON .... ROVING ...

Volume XVIII, number 5

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פרשת עקב  
שבת מברכים חדש אלול

# News of the Week

## SHTILIM REVIEW "RAGGEDY ANNE & ANDY"

By Rachel Mansdorf

This past Sunday the Shtilim Division presented the play of "Raggedy Anne & Andy" which, under the direction of Michal Goldberg and Neil Bromberg, was a smashing success. The two main parts Raggedy Ann and Andy were played by Alison Steinlauf and Nachshon Rothstein. The bright, and in the Looney's case, very creative make-up was done by the Alufot and Machon Girls.

The play took a lot of hard work and time, but ended up very funny and the audience's interest. Yeyasher Koachachem to all of the actors and actresses. I hope all the other plays are just as amazing.

\* \* \* \* \*

## MUSIC INTERCAMPS INTERESTING

The Music Department provided a new tune to Intercamps this week in a combined program with Camp Moshava.

The Alufim and Alufot stayed in Camp Morasha for a special sing and dance presentation while the Ilanot went to Moshava to present their act.

Sandy Sudberg, Music Director, led the Alufim and her assistant Jeff Beer led the Ilanot.

\* \* \* \* \*

## ALUMNUS TO ADDRESS STAFF ONEG

The speaker for tonight's Oneg Shabbat at 10 PM is the renowned Rabbi Michael Miller, Executive Director of the Jewish Community Relations Council. Rabbi Miller is an alumnus of Camp Morasha and former staff member.

\* \* \* \* \*  
# THE SULAM CONNECTION #

...I'm making great friends, I have great madrichim, but best of all, I'm in Aretz.

...Dani Wadler

## NITZANIM GIRLS HEAD FOR WOODS

Nitzi Girls headed for the woods Wednesday on their first overnight hike of the season. Under the direction of the Nature Heads Yechiel and Shmuel, the camping out experience proved to be an educational and enjoyable event for all.

The program centered around Israel with story telling by Rabbi Steven Prebor of the Ed Staff and guitar playing by Natan Jesselson. Each girl was presented with an Israeli flag on leaving the camp site.

"The girls came back dirty and tired, but full of spirit and a special attachment to Eretz Yisroel," reported Tova Rhein, the Nitanim Girls' Division Head.

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## DRAMA NEWS

by Yo Tropper

Riding the wave of their smashing Shtili success, the drama staff is taking no prisoners. Nizanim boys and girls have been intensely rehearsing for the Disney Review which will be presented on August 7. It promises to be a magical extravaganza.

In other news, auditions were held for the Musical Review that will take place at the end of the summer. There will be a second night devoted to auditions for those who missed them.

Finally, we wish a fond farewell to our two terrific techies who are leaving us as they embark on their year in Israel. Josh Sultanik, whose one dream was to hit 50mph with a golf cart, and Martin Tolinsky, who plays the neatest kazoo on the East Coast—we'll miss you both.

\* \* \* \* \*

## MAZEL TOV

On Bar Mitzvah: Seth Grauer- next Thursday  
On Bat Mitzvah- Ilana Rosenberg, G 4 - Shabbat  
On Starting to lay T'filin: Seth Goldstein and to his parents Dr. Stan and Brenda of our st



# TORAH THOUGHTS



OUR FACULTY WRITES. . . .

## ON PARSHAT HASHAVUA

The other day, as I was reading in my room a tiny moth was playing havoc with my concentration. I finally caught hold of it and was about to squash it but then I thought to set it free. I opened the door and threw him out, but before I had a chance to close the door he flew back in. By now I felt I'd have been perfectly justified in killing it. I caught it again and thought "I'll teach you a lesson." Then I said to myself, "What, you want to teach a moth a lesson?" So I walked away from the house, set the moth free and quickly returned.

This incident relates to a passage in this week's Torah portion. The Torah commands the total and utter destruction of the "Ir hanidachas", a city of Jews given over to idolatry. Observant Jews are to carry out the difficult task of utter destruction the Torah calls for. After doing so, the destroyers are guaranteed heavenly blessings of mercy.

Four diverse commentaries to the Torah suggest a similar point in connecting the guarantee of mercy to the cruel fulfillment of this mitzvah. The great Kabbalaist Ohr HaChaim, the renowned Rosh Yeshiva Netziv in his Haomek Davar, the master of mussar Rav Chaim Shmuelevitz, and the modern Bible scholar Rav Yisachar Yaacovson in his book "Binah B'Mikre", all connect the two as follows:

There is a fear, they suggest, that even if the act of demolishing the "Ir Hanidachas" is done with good intentions, the very act of destruction may lead a person to fanaticism. Each person involved needs a blessing of peace so that cruelty does not become ingrained in his disposition. For this reason also, Pinchas was granted a blessing of peace after his action of piercing Zimri and Cozbi.

These messages teach the need to cultivate our personalities for mercy and peace. There are mitzvos which are meant to cultivate and regulate our good will. In addition to the obvious "Love your neighbor as yourself" and others, there are some mitvos which direct our altruism and goodness through our subconscious. Certain mitzvos, directed towards animals are meant to cultivate kindness towards people. The Mitzvos of not killing an animal and its young, of sending away the mother bird to take the eggs, of separating milk and meat are all understood by Rashbam as deeds which will cultivate our sensitivity to people. "Tzaar baalei chaim" is a cardinal principle which Chazal understood to be incumbent in some ways on all mankind. If we are sensitive to the tzaar of animals, how much more so will we be to the Tzar and feelings of people.

So, when I think back to the other day when I wanted to teach that little moth a lesson, in the end I realizes that the moth taught me a lesson.

A D'VAR TORAH ON . . .

## PARSHAT EKEV

By Dassi Billet, Midreshet Morasha

In this week's parsha, Parshat Ekev, Devarim 8:5, the posuk states: And thou shall consider in thy heart that as a man chastens his son, so Hashem chastens thee." Ramban explains that this posuk encompasses a moshel and a nimshal.

The first half of the posuk creates the image of a father reprimanding his son- giving mussar for wrongdoing. Although children view discipline from another angle, the father's perspective indicates that the father loves his son, but he must reprimand the child for his own good- so the son will continue in healthy growth and so he will learn to appreciate good things as they come to him.

So, too- as the second half of the verse teaches- Hashem has given us our mussar. B'nei Yisrael suffered as a wandering nation for forty years in a barren desert. They had problems with food and water.

Earlier, they had lived through the purifying "furnace"- kur habarzel- the backbreaking slavery of Egypt. They had many hardships. But these reprimands from G-d came, explains the Ramban, to reach a higher goal, proclaimed in Posuk 7: " For the L-rd, your G-d bringeth thee to a good land..." Hashem had to purify us, His children, with His well-intended mussar in order to prepare us for continued healthy growth, so we would one day be able to appreciate the glory and beauty of Eretz Yisrael.

Our galut today is also long and hard. The Jewish people have wandered for many years. But it's easier to accept our sufferings with the understanding of this posuk- this galut is holy preparation- mussar from Hashem- so that we too, will be taken soon to the Eretz Hatova.

## •§ One Brick at a Time

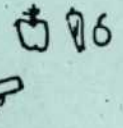
R' Naftali of Ropshitz would say: "By our service to Hashem, we build Yerushalayim each day. One of us adds a row of bricks, another a single one only. When Yerushalayim is completed, the redemption will come."

# עמוד עברי

טאג: טוטנה פיינר

## חידון ירושלים

1. היכן מצאנו ברכה יוצאת מציון?
2. אנו מכרכים ברוך אתה ד' בתה ירושלים. על מה מיוסדת הכרכה הזאת?
3. ירושלים היא המקום הנבחר 'לשכינתך ד' לעולם ועד. חבא את הכתוב האומר זאת.
4. המשורר בתהילים מחפלל לבניין חסות ירושלים. היכן?
5. ירושלים אינה נזכרת כפירוש בתורה אבל נזכרת ברמז בספר בראשית בשני מקומות שונים ברמז לשני חלקי ששה. היכן.
6. על מי מספר הכתוב ביותר שהיה מחפלל נגד ירושלים.
7. בני ישראל נשבעו שלא ישכחו את ירושלים ואף ד' בעצמו נשבע שאינו שוכח את ירושלים. אשר את הכתובים.



## בגיו העיר ירושלים

אני ילד יהודי בעיר ירושלים.  
 כפקר לכתל אני הולך  
 להתפלל ולקרה.  
 כל הזמן יש בלבי בקשה:  
 שיבוא המשיח וצמו גאולה.  
 בלילה אני לומר עם אבא  
 חמש, נביא, משנה וגמרא.  
 אני עצוב שהערכים נלקחים עמנו  
 אבל אני שמח שהארץ היא שלנו.

אני ילד ערבי בעיר ירושלים,  
 ביום ששי אני הולך עם המשפחה  
 למסגד עמר להתפלל תפלה.  
 בבית-הספר יש הרבה למדים  
 וזמן משותחים על מצב הפלשתינים.  
 בשוק אני אוהב להיות  
 גם אם אינני רוצה לקנות  
 בשר או ירקות.  
 אני עצוב שיש מלחמה תמיד,  
 במקנה אני למולדת בעתיד.

אנחנו שני ילדים שגרים בירושלים.  
 אחי-על-פי שלא נקגשנו ערין,  
 הרציונות שלנו דומים מאד,  
 אפלו אם בינתים,  
 השמש לנו לא תאיר,  
 תקווננו לשלום, כי אנו בגי אותה העיר.

דוד סנדרס  
 כיתה ח'  
 ושיבה דפלטכוש,  
 ברוקלין, ניו יורק

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|-----|---|---|---|---|---|---|---|---|
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| 2.  | ב | ב | ב | ב | ב | ב | ב | ב |
| 3.  | ג | ג | ג | ג | ג | ג | ג | ג |
| 4.  | ד | ד | ד | ד | ד | ד | ד | ד |
| 5.  | ה | ה | ה | ה | ה | ה | ה | ה |
| 6.  | ו | ו | ו | ו | ו | ו | ו | ו |
| 7.  | ז | ז | ז | ז | ז | ז | ז | ז |
| 8.  | ח | ח | ח | ח | ח | ח | ח | ח |
| 9.  | ט | ט | ט | ט | ט | ט | ט | ט |
| 10. | י | י | י | י | י | י | י | י |

טוטנה פיינר

